

Anthropologist: Indians Migrated From Siberia

Herold 1-2-85

FULLERTON, Calif. (UPI) — Extinct early California Indian tribes spoke languages indicating they were descended from people who migrated from Siberia, an anthropologist said.

After 25 years of research, Otto von Sadovszky, a professor at California State University, Fullerton, said his studies show that two tribes emigrated from northwestern Siberia about 1000 BC and became the forebears of 19 California tribes that no longer exist.

The Siberian tribes still exist in the Soviet Union and about 10,000 of their words are either identical or similar to those used by the California tribes, Von Sadovszky said.

Von Sadovszky said his studies show that ancestors of some major Indian tribes were relative late-comers to California. Other schol-

ars decades ago determined that native California Indians were descended from Asians who came across what is now the Bering Strait about 20,000 years ago.

"But these tribes from Siberia came much later," he said. "I think they were following salmon and they came by boat during the summer months across the Arctic Ocean and down to what is now California."

Language similarities include some well-known place names. "Petaluma," he said, "would be understood in Siberia even today." It's the name of a Northern California city and the word means "flat back" as in the flat back of a hill.

Another word with a current Siberian translation is Tamalpais, the name of a landmark mountain in the San Francisco Bay area.

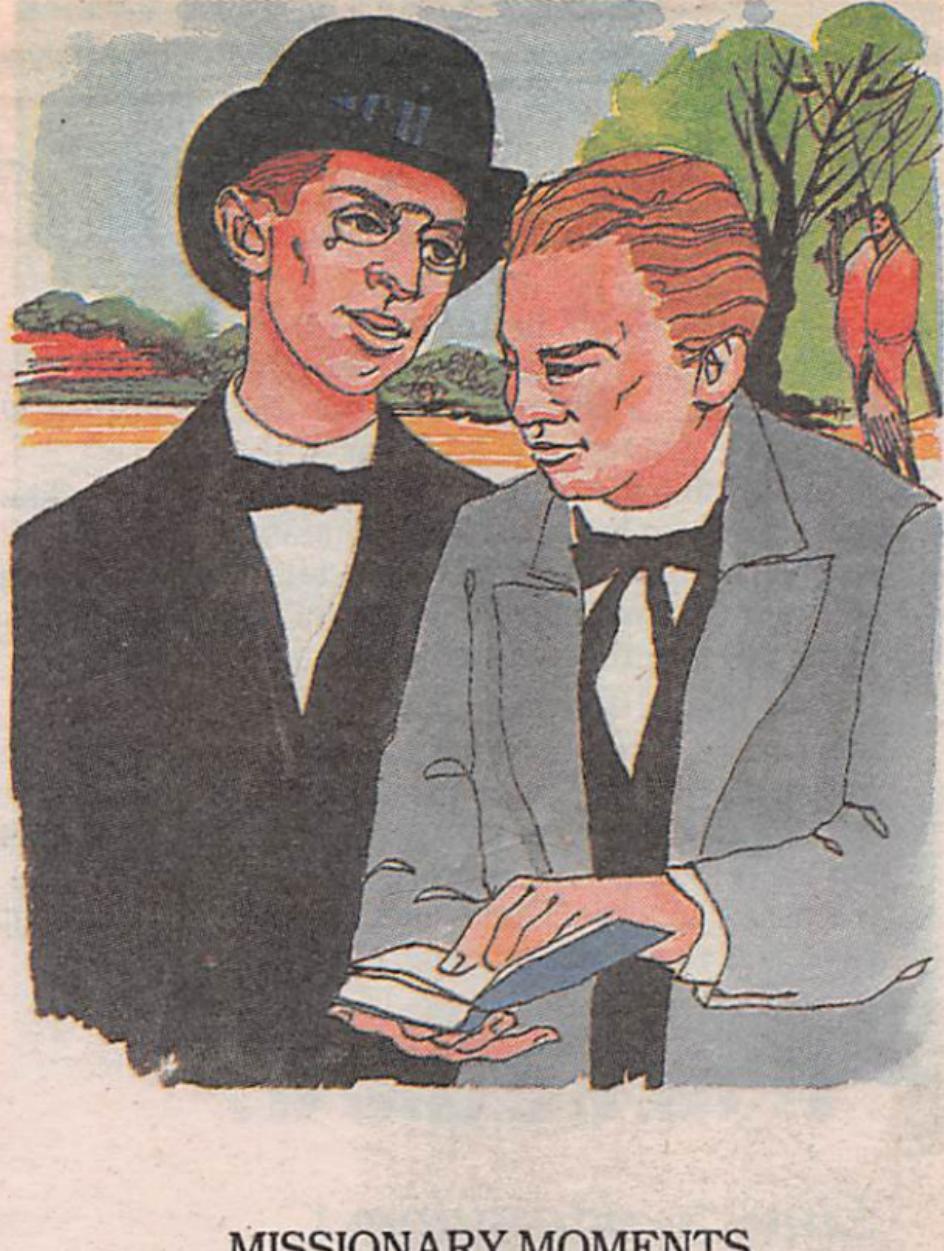
"Pais" means place and "tamal" is a word used to describe one of the Siberian tribes.

The California Indians' name for what is now San Francisco was "awas-te" which he said would be understood in Siberia as "place at the bay."

He said some of the California tribes descended from Russian Siberians are the Wintu-an of the Sacramento Valley, the Miwokan of the area north of San Francisco and the Costanoan of the area south of San Francisco.

The Indians, descendants of the Russian tribes, were there to greet the later Russian natives who came to this country in the 18th and 19th century to colonize.

Most of the Indians died as a result of diseases caught from the Europeans and their cultures virtually disappeared.



MISSIONARY MOMENTS

'History of Indians'

When President George Albert Smith was 21 and a missionary serving in South Carolina, he gave a Book of Mormon to a man who would be instrumental in helping missionaries for the next 15 years.

Elder Smith was on a train returning from Columbia, S.C., where he had been visiting some elders who were seriously ill.

As the train was passing an Indian settlement, Elder Smith tapped the shoulder of the man sitting in front of him and asked, "Do you know what Indians these are?"

The man replied, "They are the Catawbas."

"Do you know where they come from?"

The middle-aged man replied nobody knew where Indians came from. Elder Smith then interjected, "They came from Jerusalem 600 years before the birth of Christ."

"Where did you get that information?" the man asked.

"From the history of the Indians," Elder Smith said. The man thought the elder was putting one over on him. "Where is this history?"

Elder Smith pulled out a Book of Mormon and handed it to the man. After browsing through it, the man offered to buy the book, but the future Church president resisted.

"I will be on the train for three hours," he said. "You can read it for that long, and it won't cost you anything."

After reading some of the book, the man turned and said, "I don't want to give up this book."

Elder Smith said he couldn't sell it because it was his last copy, but if he would send it back to him after three weeks, he could take it with him.

Two weeks later, Elder Smith received a letter from the man saying he still wanted to buy the book. The elder wrote back and told him to keep it with his compliments.

Fifteen years later, Elders Smith and B.H. Roberts were visiting the Southern States Mission when they were sought out by an Associated Press official, who offered his services to the elders. The official turned out to be the man Elder Smith had befriended on the train.

Since reading the Book of Mormon, the man had become a friend of the Church, working to keep missionaries out of jail and freed from mobs.

Church News 1-13-85 Kevin Stoker

(Another in a series of "Missionary Moments." Source: *The Improvement Era*, April 1950. Drawing by Deseret News artist Reed McGregor.)

How to enrich

Groundwork for better sacrament meeting talks is laid several months in advance, when members of the bishopric prayerfully and carefully think through the subject matter their ward needs to hear. In these planning sessions, ward leaders should detail the points they expect speakers to bring out in future talks.

This makes the bishopric a little more responsible for what is happening in sacrament meeting talks. A speaker needs ample time to prepare, not a week to 10 days but three or four weeks. All of us who have ever spoken have had much richer experiences if

we have a study an inspiration

Speaker limit the Sacrament proved by selves to a

The bish understand total meet what the oing about a in.

How we did it:

Limit to one subject

A speech resource person in the ward could be helpful in preparing those who may feel inadequate for the assignment. Teaching the basics of speech — introduction, body and conclusion — gives confidence.

The most common mistake is the tendency to try and teach all aspects of the gospel in one 15-minute talk. It is much more effective to thoroughly cover and discuss one subject than to just touch and remark on several. — Beverly Jensen, Ridgefield, Wash.

Use body language

Look and be excited when you speak. Raise and lower your voice and use body language rather than just standing in a stationary position. Take a ward poll before speaking that pertains to the message you're going to give. Then divide the subject so that you speak first to the children, then the teenagers and finally the adults. — Marilyn Johnson, Fair Oaks, Calif.

Audience responsible too

Many good talks are ruined by the disinterest of the congregation. We need to bring our own contributions to the meeting. If we only come to receive, we often go away empty.

Half the responsibility for spiritual talks rests on the members of the congregation. We need to come hungry and thirsty to feel the spirit and to gain more knowledge about God's truths.

We should make eye contact with the speaker to show him our interest in what he is saying. We need to put the speaker at ease by smiling and encouraging him. The spirit should flow from the speaker to the congregation and then back to the speaker again. — Elean A. Harmon, Redmond, Ore.

Organize, make an outline

Make an outline with appropriate ideas supporting the main theme. Begin the talk with an "instant invoker" related to the theme. This could be a poem, story, personal experience or humor (in good taste).

Organize materials within the time limit assigned, then practice, practice, practice. It helps to do this orally. I do it while walking my dogs — an uncritical audience. — Vivien D. Olson, Lilliwaup, Wash.